1:Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

757 278 *Burns*: charcoal dust is sprinkled over the burn from time to time. This should cake on it to be effective.

Chest Colds: mustard oil (from *Guizotia abyssinica*) is rubbed over the chest.

[262] *Colds*: care should be observed regarding food. Only foods that give warmth to the body should be taken, such as grams, molasses, fish, and chicken curry.

Diarrhoea: the seeds of *mumri* (or *mamira*) are soaked in water and the solution given to the patient.

Eye Complaints: a solution containing onion juice and raw sugar (*gur*) from sugar cane, (*Saccharum officinarum*) is prepared which is called *bulni lal* due to its pinkish colour. The eye is washed in this solution.

Fever: a shrub known as *gataran* (*Caesalpinia bonducella*) is very useful for this. Some leaves and fruit from this plant should be boiled in water and the solution given to the person ill. If it is an ordinary fever, not due to an evil spirit, this should reduce it.

Leaves of the *nim* tree (*Melia azadirachta*) boiled in water is also an efficacious remedy in ordinary fevers.

[752] *Fractures*: a broken bone should be fomented with hot *ghi* (clarified butter) and *haldi*. (*Curcuma longa*), mixed together. Sometimes ordinary splints are applied, and when this is done leaves and portions of the skin of the *kajor* (*Cissus quadrangularis*) plant should be put under the splints.

Headaches: *kurkur* (*Celeome vissosa*) is ground and the juice extracted. This juice is put into the ears. The juice of the *bhelwa* nut (*Semecarpus anacardium*) is occasionally used. This is the marking nut and its juice causes a burn and a great deal of counter irritation, and leaves a scar that persists.

Itch: bits of the root and the bark of the *nim* tree are ground together and made into a paste which is applied to the affected parts.

Another remedy is oil from the seeds of the *Kanji* tree (*Pongamiaglabra*). This is rubbed on.

[753 177] *Malaria*: malaria is not attributed to spirits; possibly it may be that it is too recent a phenomenon to have been considered as such. The leaves of the *nim* tree are boiled in water and administered.

There is a climbing creeper called *gurj* (*Menispermum glabrum*) which may be used for malaria. The wood and bark of this plant is ground up and put into water. A heated tile is

1:Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

dipped into the water and the solution is then taken. Following the taking of the *gurj* solution a lemon is cut in half and salted and peppered. The two halves are left on the roof over-night and should be sucked the next morning. Another report is that a good remedy for malaria is to grind together *golmirich* (black pepper), *long* (cloves), and *mitha lakri* (licorice). The paste is put into a bit of water and swallowed

Pain in the abdomen: this is relieved by rubbing a mixture of kerosene and mustard oil over the affected part.

Smallpox: there is no remedy for this, as it is due to a goddess and her will, but care should be taken that the patient takes only light foods during this period.

Snake bites: one should chew leaves of the *nim* tree. Crooke notes that "in Ahmednagar when a man is bitten by a snake he is taken to Bahiroba's temple, crushed Nim leaves mixed with chillies are administered, and the branches are waved over his head."[1]

Stomach trouble: for this the leaves of the *Babul* tree, (*Acacia arabica*) should be chewed and eaten.

Swellings: if it be the thighs that have swelled, *ghi* should be applied and rubbed in well. At the same time *Hing* paste (a variety of asafetida) should be applied to the nails of the leg affected.

Wounds: *chuna* (lime) is mixed with the juice of the *Kattha* tree (*Acacia catechu*) and the paste applied. The juice of this tree has good astringent qualities.

Fresh cow dung is very commonly applied, especially to the wounds of children.

The bark of the *Tinsa* tree (*Eugenia dalbergioides*) is ground into a paste and stops the bleeding from a wound.

For the wounds made by thrusting the iron trident through the tongue or cheek at the *jawara* season, the following mixture should be applied: Lime juice, some ground onion, *ghi*, wood ashes and *pan* leaves (*Piper betel*).

It is usual that each village has its *baid* or medicine man who suggests these simple remedies and advises what should be done. However, there may be no such person in the village, and even if there is such, the Kols have great faith in the Baiga, and may go to him.

1 Crooke, W., *Religion and Folk-lore of Northern India*, p. 410.